

*The Finger of God over his Anointed.*

A  
**S E R M O N**

Preached to the

*German Lutheran Congregation in Trinity-lane,*  
In their Vulgar Tongue,

On Thursday the 16<sup>th</sup> of April,  
Being the Appointed Day of Thanksgiving to  
Almighty God, for the Miraculous Discovery  
and Disappointment of the Late Horrid Con-  
spiracy against His Majesty's most Sacred Per-  
son and Government.

By J. E. EDZARD, Minister to the said Congregation.

Translated from the Original.

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To His Most Sacred Majesty,  
**W I L L I A M** the Third,  
By the Grace and signal Providence of God  
**K I N G** of England, Scotland, France and Ireland,  
Defender of the Faith, &c.

Most Gracious Sovereign,

**T**hat we as Representatives of a Congregation of Forreigners established in these Your Majesty's Realms venture to lay to your feet these small papers, would be too great a presumption, did not the Time and Occasion require and warrant it. When the Enemies of Your Majesties most Sacred Person and Government, have been so bold, as to pull off their Masks, and appear bare-faced in Contriving the destruction of our common Religion and Liberty, in that of Your Royal Person and Government; when the Loyal Native Subjects of this Kingdom unanimously congratulate Your Safety, and make fresh Vows of their Fidelity and Loyalty, — we could not think it unseasonable, that we, who are Yours as well as any of them, and therefore as nearly concerned in Your Safety as the rest of Your good Subjects, join with them in Devotion, and  
plainly

## The Dedication.

*plainly express the hearty Sentiments of our Souls upon this great Occasion. And since both the Preaching and Publishing of this Sermon are to no other End designed, why should we doubt Your Majesty's Gracious Acceptance of it.*

*We make bold to assure Your Majesty, our Conscience bearing Witness, that here is nothing said but what comes from a sincere Intention, and the full Satisfaction of our Hearts, and what is the unanimous Sense of all our Brethren, who will never fail as long as we live to engage our most intense and most affectionate Prayers for the Preservation of Your Majesty's Sacred Person and most Glorious Government, and for the Success of Your Arms.*

Your most Excellent Majesty's

Most Humble, most Loyal, and most

Obedient Servants and Subjects,

*Minister and Trustees of the German-  
Lutheran Congregation in London.*

*The*



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*On Thursday the 16th of April, 1696. being the  
Thanksgiving-day, &c.*

PSAL. CXXXII. v. 17, 18.

*I have ordained a Lamp for mine anointed.  
His Enemies will I clothe with Shame,  
but upon himself shall his Crown flourish.*

WHEN the Magicians in Egypt had in vain endeavoured to bring forth Lice by their Enchantments, before Pharaoh, like as they saw done by the Power and Command of God; they made at last an ingenious Confession in these Words: *This is the finger of God;* Exod. 8. v. 18, 19. Whether they intended by these Words to declare that the Production of Lice by Moses and Aaron was a Work of Divine Omnipotency; or to

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make their Excuse, that it had not been for want of Skill and Dexterity in Magical Arts, that they did not succeed, but that a higher Power, which they called the Finger of God, had hindered the Effect, which otherwise had been infallible: Or whether they had respect to both these Considerations, certain it is, that the Words contain a full and open Confession as well of the Divine Power in it self, as also of the Divine Commission thereof, vested in *Moses* and *Aaron*. And at the same time they afford a grave Admonition and seasonable Reproof to *Pharaoh*, his House, and People, how, in their refractory Disobedience and Obstinacy against *Moses* and *Aaron*, they had resisted the very Finger of God, and that therefore they had not to do with them, or with the Children of *Israel*, but rather with the living God, whereby it would prove too hard for them to kick against the Pricks. And this confession is still so much the more remarkable, not only as it was made before *Pharaoh*, but as it was made by those Magicians *Jannes* and *Jambres* and their Accomplices, who till that time had withstood *Moses*, and endeavoured with the utmost of their Skill and Power to efface the Light of the Divine Miracles, thereby to ridicule and disprove the High Commission of that great Prophet. For to see their Art fail them, and themselves in making their Apology before *Pharaoh* to acknowledge and own God's High Power, and *Moses's* Divine Commission has probably caused as great a Consternation to *Pharaoh* and his House, as the Dumb Ass at another time caused to *Balaam the Son of Bosor*, when he spake with Man's Voice, and forbad the Madnes of that Prophet, 2 Pet. 2. v. 16. Numb. 22. v. 28.

Now as we praise and strive to imitate true Vertue and Honesty, as well in an Enemy as in a Friend, so ought we not to reject or slight a Confession upon Record, because it comes from an Enemy, but rather think it more important and pertinent for that very Reason. And therefore I see no cause, why upon the late great and wonderful Deliverance, which the Solemnity of this Day causes us to remember, we should not exclaim in these very Words: *This is the finger of God*. It is needless to lose time in giving an Historial Account of those Affairs: Can there be such a stranger in our English Jerusalem, that knows not the things

things which are come to pass there in these few days past? whereof all Papers are full, and all Mouths open, both at Home and Abroad: Yet I may endeavour to say much thereof in very few Words, if I keep to the History of the Magicians in Egypt, and say, *Jannes and Jambres* and their Crew would by the Power of *Pharaoh's* Hosts and by their own Combinations, bring forth Lice into England, but they could not: and that they could not, this is undeniably the finger of God. Glory and Praise be to God that did not permit them! This doth the *Lord's Anointed*, and our dread Sovereign acknowledge at this day; he shews both his Command and Example to all his Subjects to do the same, an Action worthy of all Praise. Both Houses of Parliament adore the Finger of God for their Protection and Deliverance. All the Holy Temples in the Land are this Day open by Order of the Royal Proclamation, all that are good and true of Heart enter the same with Thanksgiving and Praise. We the Foreigners of the German Nation do not keep back. Our Interest is most closely united with that of this Land, and the Inhabitants thereof. The Person of the *Lord's Anointed* is equally sacred and dear to them and us; *England's* Peace and Prosperity equally Precious, moreover, the Glory of God, and the Advancement of the Protestant Interest is equally amongst them and us counted inestimable. Therefore we also with the Multitude (of *England*) that keep the Holy-day, are gone into the House of God with joy and praise. Far be it from us, that our Devotion should be separated from theirs, on whose prosperity ours so much depends, and whose Temporal and Spiritual Interest is so much, yea so altogether our own. Far be it, that we, who enjoy our part in the deliverance of the King and his happy Government, should keep away from offering the sacrifice of Thanksgiving for the same. The great occasion of this day requires that as our Church with Hearers, so our Hearts should be filled with Joy, our Souls with Devotion, and our Mouths with Praise. Whereunto I shall endeavour to sharpen your zeal, by Treating upon the words of my Text, *I have ordained*, &c. from which words I shall shew you *God's Finger-work* in respect of his Anointed, in these three remarkable instances.

I. In the Preservation and Illustration of his Person.

II. In the Shame and Confusion of his Enemies.

III. In the further Establishing and Setting of his Government.

I begin with the first, to shew the Finger-work of God in the Preservation and Illustration of his Anointed. But that this be done with Success, we must do it in good order, and therefore we are above all things to enquire, Who this Anointed is that the Lord mentions, saying, *I have ordained*, &c. In so doing we may give the Text its due Explication, and also find a suitable application of the same upon the present Solemnity. Therefore who is this Anointed? We may perceive at the first hearing of the words, that it is not an ordinary or private person; for the Anointing was at all times a particular pre-eminence, and only conferred upon such, as were to be Installed into the highest Dignity of Church or State; so we read that formerly Kings and High Priests were Anointed, as also some Prophets, but now-a-days, the custom remains in Kings only at the Solemnity of their Coronation. Hence we may collect that our Text speaks of an eminent person, of the highest rank and quality, either in Church or State, or both. And whereas the same Text mentions a *Crown*, and a *Royal Seat* or *Throne* is also spoken of, *v. 11.* which are *Insignia Regni*, it is plain from thence, that the proper object of our Text is a person endued with Royal Authority and Majesty. This being clear from all doubt, we further enquire, Who this King is? Some Interpreters take him to be *David*, others the *Lord Christ*; and true it is, that both are mention'd in the Psalm, *David* by name, and *Christ* by other expressions. At the beginning of the Psalm we have *David's* vow of building the Temple, next the bringing in of the Ark of God is spoken of. Then he repeats *God's* solemn promise made to *David*, 2 Sam. 7. 12, 13. both that which was made without condition, concerning the fruit of his body the *Messias*, and that which was conditional concerning the rest of his posterity and their succession. Lastly, the mercies shewed to *Zion* are adjoyned, the Spiritual mixt with the Temporal, and at the same time so ordered, that the Spiritual are plainly seen in the image of the Temporal; and of this kind are also the words of my

Text

Text. But the Lord Christ is spoken of not only by the by, but also in plain expressions, immediately before my Text, where God saith: *There will I make the horn of David to bud*, which horn is Christ, of whom *Zacharias* the Priest explains it in these words, *Luk. i. 68. Blessed be the Lord God of Israel, for he has raised up a Horn of Salvation for us in the house of his Servant David, as he spake by the mouth of his holy Prophets.* Here *Zacharias* quotes the holy Prophets; but we find no other Prophecy in Scripture but this, where Christ stands promised unto *David*, under the Name of an *Horn*; other Prophets styling him *David's Branch*, *Jer. 23. 5. The Stem of Jesse, Isa. 11. 1.* Therefore *Zacharias* must have had respect to the words afore-mentioned, and taken them as speaking of the *Messias*; and his doing so, when filled with the Holy Ghost, sufficiently authorizeth the same Application. Now, since the Psalm not only speaks both of *Christ* and *David*, but also puts their several appropriations indifferently together, many of which, though in different respect, being applicable to both; this greatly troubles many a Reader and Interpreter, and puts him almost to a non-plus. But be we not affrighted at it, *Christ* and *David* belong together. *David* was both an Ancestor to the *Messias*, and also his Type in his Kingdom, the slaying of *Goliath*, the defeating of the *Philistines*, and other Instances. Hence it comes to pass, not only that *David* speaks in the Person of Christ, and Christ in the Person of *David*; but that others also, even God himself, speaks of Christ, under the Name of *David*, and takes the Notions from him and his Kingdom, thereby to describe the Kingdom of the *Messias*, which is done partly because of the Type, and partly the better to delineate the Kingdom of Christ, and the Execution of his Royal Office. For since Temporal Things are more easie to our Understanding than Spiritual, Scripture represents the latter under the similitude of the former, and in the Kingdom and Victory of *David*, that of the *Messias*. For the same reason, Christ is also called by the very Name of *David*, *Exek. 34. 23. Hof. 3. 5.* Meantime, *David* and *Christ*, the Type and Antitype, must not be confounded; but their Persons, Attributes and Actions require a distinct Consideration, in regard of the Prefiguration, and the fulfilling of the same. Some things concern *David* alone, some *Christ* alone; some speak of *David typicè*, and admit of an easie accom-



accommodation upon Christ. Again, some things speak properly of *Christ*, which yet may be applied unto *David*, and every Believer. All these must be well distinguished, lest, in taking one Person for the other, that which belongs to *Christ* be applied to *David*, or what is properly spoken of *Christ*, be only taken typicall of him, and properly of *David*, against the Intention of the Holy Ghost, in which many have often failed, to the prejudice of Sacred Truth; but care must be taken that every *Prædicatum* be given to its true Subject, as it is spoken of the same, either *improprie* or *proprie*, in the discerning whereof, respect must be had to the Analogy of Faith, and Harmony of the Scriptures.

Now concerning my Text, which is the end of the 132 Psalm, the words thereof speak both of *David* and Christ; of Christ chiefly and properly, of *David* typicall & per accommodationem; like as also the 18th, 20th, and other Psalms. Therefore the Lord's Anointed is chiefly and properly the Lord Christ. There is reason why in all the places of Scripture, where an Anointed, or the Lord's Anointed is mentioned without a Name, or some other restriction expressly added, we should first of all think upon Christ, who so much more properly carries the Title by reason of his Three-fold Office, as God has anointed him with the oyl of gladness above his fellows, Psal. 45. 8. that is to say, not by measure, Heb. 1. 9. Joh. 3. 34. For altho' many were anointed at all times, as *David*, and other Kings, the High-priests also and some Prophets of the Old Testament, as aforesaid, as there are also anointed Kings at this day, not to say that the Unction in a spiritual sense is common to every true member of Christ, yet we may say in imitation of St. Paul, 1 Cor. 8. 5, 6. *Though there be that are called Anointed, as there be many such, yet so as there is but one Anointed, the Lord Jesus Christ*, whose Types those were that were formerly, and by whom the Kings of old, as well as those that are now, have obtained their Unction, to be his Vicegerents. We may observe how the Anointed themselves, such as *David*, &c. do speak and prophecy of *this Anointed*; thereby to shew, that they owned him far more excellently so to be, in whole regard they were always willing to quit that eminent Title, and be called Kings and Prophets, rather than Christs, considering



sidering that though they were all taken together, yet they were not only unable to execute the Office of Christ, whereto an eternal and divine Person was required, but that they were hardly able sufficiently to represent him as Types, for which reason there was need for a continual succession. Since therefore God's Anointed is mentioned here *simplicissime* without any restriction or addition, there is reason enough thereby to understand the Lord Christ. 'Tis true, the name of *David* is in the foregoing words; but this gives no full Argument, why this Text should speak of him chiefly, particularly since there is reason enough to reflect upon *the Horn of David*, in the words immediately preceding, which by an immediate inspiration of the Holy Ghost were applied to Christ, as we have already observed.

At the same time we do not say but that an accommodation of the words may be made upon *David* also, to whom the Title of the Lord's Anointed belongs by reason of his Kingdom, and to whom several other things agree that are spoken of in this *Psalms*, and particularly in my Text. And as the Context makes this unquestionable, so it allows us also to accommodate the same to other Kings, where there is any proportionate similitude. This done with discretion, is so far from being contrary to the intention of the Holy Ghost, that it is very consonant to it, and of a commendable use, for which the Scriptures are given us. For instance, in the 20th *Psalms*, when *David* properly of Christ speaks these words, v. 6. *Now know I that the Lord saveth his anointed*, he not only includes himself there also, but at the same time prescribes to all Subjects a Form of Supplication to God for their Magistrates. The same we think of our Text, finding that it speaks properly of Christ, and so far of *David*, as he was the Type of Christ, and that the same may be applied to other Kings and Princes: The ground of the application is the *Unction* by which they are made Christ's Vicegerents, besides that they in the Communion of Saints, as sacred and spiritually anointed Persons do belong to Christ, to whom, as their Head, they are inseparably united. In both these respects our King also is the *Lord's Anointed*, and so is he also the Object of our Text. He is to these Kingdoms, what *David* was to *Israel* formerly: not to say now that there has been, and is still, a great parallel

parallel between his fate and *David's*, which makes the application the more illustrious.

We know now who the Lord's Anointed is, see we next God's Finger-work in respect of him, and first in his manifest Preservation and Illustration. Concerning this the Lord's mouth hath spoken saying; *I have ordained a lamp for mine Anointed.* Consider we distinctly the application of these words, 1. upon Christ, 2. upon David, 3. upon our King.

1. Concerning Christ, of whom this is properly spoken, we know that one of the names which belong to him as the Messiah, is that of *Light*, *Isa.* 60. 1. *Job.* 1. 9. *Luke.* 2. 23. but this is not what my Text intends, for it says not; I have ordained mine Anointed for a light; but, עֲרַמְתִּי נֵר לְמָשִׁיחַ, *I have ordained a Lamp for mine Anointed.* The word נֵר is generally accepted for a lamp or lantern, and is taken in *Psal.* 119. 105. *Prov.* 6. 23. 2 *Pet.* 1. 19. for the word of God, in 1 *Kim.* 11. 36. & 2 *Kim.* 8. 19. it intimates glory, 2 *Sam.* 22. 29. *sq.* it tends to victory, in 1 *Kim.* 15. 4. it denotes posterity. Now in all these respects God has ordained a lamp to his Anointed, the Lord Christ. A lamp of Scripture was ordained for him, the testimony of all Prophets. To him give all the Prophets witness, &c. *Acts.* 10. 43. Our Saviour in the days of his flesh, did often take notice of this lamp. Search the Scriptures, they testify of me, *Job.* 5. 39. Hither we may refer Gods testimony concerning Christ at the river of Jordan, also the testimony of John the Baptist, and the Miracles of Christ himself, &c. A lamp of Glory God ordained for Christ, in adorning his humane nature with majesty and glory. *Psal.* 8. 5. Thou hast crowned him with glory and honour; thou madest him to have dominion over the works of thy hands; and *Psal.* 21. 5. Honour and majesty hast thou laid upon him. This Majesty is all the fulness of the Godhead, which dwells in him bodily, and all the treasures of wisdom and knowledge which are hid in him, *Colos.* 2. 9. 3. the name which is above every name, *Philip.* 2. 9. in which Divine power he conquered his Enemies, and performed the work of redemption, as it is, *Psal.* 21. 5. His glory is great in thy salvation. All the redeemed are to many Trophies, and make up a glorious lamp of victory.

victory. Tho' our Saviour had no posterity after the flesh, yet a great many are spiritually begotten by him, and their number increases daily, *from the womb of the morning, the dew of his youth*, Psal. 110. 3. I mean from the Preaching of his Holy Gospel. These are the lamp of Christ. In them the Name of Jesus shews its lustre and shines forth *from Sea to Sea, even unto the ends of the earth*, abundantly more than in any natural posterity. All these things taken together make a very clear lamp, by which the glory of the Lord Jesus may be plainly discovered by any that doth not wilfully shut his Eyes.

2. Though the Ordaining of the Lamp, was chiefly and properly promised in respect of Christ; yet, as we have often said, it may in some measure be very well accommodated unto *David*. First, God made *David* himself to be a Lamp or Light, in placing him upon the Royal Throne in *Israel*, to make the same illustrious by the Rays of his Wisdom, Piety, Prudence and Conduct. Hence himself was called a *Light* or *Lamp in Israel*, and his preservation was thought necessary upon that account, 2 Sam. 21. 17. But God also ordained a Lamp unto *David*, in adorning him with Valour and Courage, and crowning him with Victory and Success. Even yet before he was God's Anointed, I mean, before he was Anointed the second time, and actually began his Reign, God ordained him a Lamp, in destroying *Goliath* the *Philistine*, which caused *Israel* to sing, *Saul hath slain his thousands, and David his ten thousands*, 1 Sam. 18. 7. This Lamp burnt clearer, when the Lord settled his Kingdom, and subdued under him all his Enemies round about him, insomuch that his Valour was not only admired by his Subjects, but generally known and feared throughout many Nations. He had his Heirs also and Successors in his Throne, and finally the Greatest of Kings, the *Messias*, coming forth from his Family, in whom are exactly fulfilled both his own Prophecies, and those of other Prophets. This *David* reckoned to be the greatest of God's Mercies, and that chiefly in this particular a Lamp was ordained for him.

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3. To speak of the Anointed of God, His Present Majesty, our Dread Sovereign, KING WILLIAM, we may truly say, that *God has ordained a Lamp for him.* As God has made him to be a *Light and Lamp* to these Nations, in placing him upon the Throne, that he should shine before us in his happy Government, and with his Royal Example, and be a *Light* to defend us, as with a *Flaming Sword*, against our Enemies abroad, and all Confusions at home; so likewise has he ordained a *Lamp* for him, both before and since he came to the Throne. If it be true, as some say it is, that some time ago, when his Plenipotentiary took the Homage for Him from his Subjects in *Orange*, a *Light* was seen there, together with Three Crowns on Heaven, then we may truly say, it was an extraordinary and a wondrous Lamp, to prophecy these Three Crowns which he now wears. But because the truth of such an Appearance might be questioned, and partly ascribed to the bare Fancy of the Beholders, it has pleased God to ordain a more conspicuous Lamp for this his Anointed. I will pass by all other remarkable Instances, and only take notice, that God made him the happy Instrument of delivering these Kingdoms from the Yoke and Tyranny of *Babel*. How glorious a Lamp did God ordain for him in this Action? The boisterous and tumultuous Sea, in the most tempestuous Season of the Year, must become a great calm, that he might pass it with his Fleet and Army, and happily land in *England* on his Birth-day, the next Day after being a Day remarkable in this Kingdom, by reason of the Discovery of the Gun-powder Plot, in 1605. All which seem'd happily to foretell us the blessed consequence, which was, That the whole Nation fell to him, without a Sword drawn, the Yoke of Arbitrary Power, and other Hardships, which *Babel* had put upon us, was broken from off our shoulders. A thing unheard of! Shall not this be written for the generation to come, that the people which shall be created, may praise the Lord for it? O the glorious Lamp! It shone so clear in the Eyes of the States of this Realm, that they desired to dwell under the Lustre and Protection thereof, and therefore

fore Crowned him with the Royal Diadem, which none deserved so well as he, by whose hands God had delivered them and vindicated their Liberty and Religion. As formerly the Children of *Israel* thought it a good reason, why *David* and none else ought to be their King, when *Abner* said to them, *The Lord has spoken of David, saying: by my Servant David will I save my People Israel out of the hand of the Philistines, and out of the hand of all their Enemies,* 2 Sam. 3. 18. So likewise *England*, from that Deliverance which had happened already, unanimously concluded: *WILLIAM* has saved us from Slavery and Popery. Those that would destroy our Religion and Liberty, are fled from us; therefore who but he should be our King? And since that time, how many a Lamp of Preservation, Glory and Victory has not the Lord ordained for his Anointed? His arm has been victorious against his Enemies and rebellious Subjects: he has reduced *Ireland* to obedience and *Scotland* to quietness: How miraculously has the Lord preserved him at the head of his Army? He disabled the Cannon balls, and made them fall near him, as it were to respect rather than to hurt his Person. So doth the raging Sea at other times. The strongest Towers and Castles of the Enemies have submitted to him: An Army of an hundred thousand men saw, but could not hinder it. Some unlucky accidents have happened sometimes, yet they were such, as instead of obfuscating the Lamp of our King, made it burn so much clearer, that thereby the more particular care of God in preserving his Anointed, and his own admirable conduct, became more evident and conspicuous. Such a Lamp God has ordained him before his Subjects, his Allies, yea his very Enemies, that the remotest Lands speak aloud of his Vertue and Valour, and chiefly of this, that *God is with him*. Particularly now of late his Lamp has been magnified, and made more illustrious than ever, by the miraculous deliverance of his Royal Person and Government from the late horrid and dangerous Conspiracy. Whoever dives into the bottom of this Design, and sees how it was laid as deep as Hell could lay it, how *Saul* had a hand in it, how *Pharaoh*, tho' behind the Curtain, yet endeavoured



endeavoured with all his power to further and help it, imploying thereunto the most faithful and most experienced of his Warriours; Whoever further observes the unexpected Discovery of this Plot against the Lord's Anointed, and remarks, that it was made by such as are in the same Condemnation, which certainly cannot be ascribed to the goodness of their Temper, for then they could never have been involved in so detestable a Villany, but only to the Finger of God which searcheth the hearts and reins, and changes them when he pleases: I say, whoever considers this, will find the glorious Light of this Lamp strike into his Eyes, and plainly perceive that God preserves the King, and also by this way of preservation magnifies him more and more in the Eyes of his Enemies, as well as of his Friends and Subjects. And whoever will not see by this Lamp, that the Hand of God is with our King, both with his Person and Government, is certainly blind at Noon-day. Moreover, I have reason to say, that whoever is not hereby moved to acknowledge his High Commission, and to respect his Royal Person upon that account, but still remains obstinate and contumacious, the same resists *the Finger of God, and shall bear his iniquity*. As to the Lamp of Posterity, tho' our King has no Issue of his Body to sit on his Throne after him, yet *such a Succession is sealed as contents his Soul, and secures our Religion and Liberty*. Moreover, his glorious Acts will be an everlasting Statue unto him. Our Religion and Liberty in this Kingdom will be counted his Posterity throughout all the World. And as long as *the Gospel is preached* in this Land, which we heartily wish and confidently hope, will continue to the end of the World, so long shall also this Work of God's Finger over his Anointed, be told for an everlasting Memorial.

II. Proceed we now to consider the *Finger work of God in the shame and confusion of the Enemies of his Anointed*. His Enemies, saith God, *I will clothe with shame*. Now according to the different object, as aforesaid, the Enemies also are different. First and properly as to Christ; It might seem  
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strange that Christ the Anointed of God, the King of Glory, should have Enemies, he that has done Evil to none, and Good to all Mankind. But so it is, and so God has determined concerning Christ and concerning all that are his, Gen. 3. 15. God speaks to the Serpent, *I will put enmity between thee and the Woman, between thy seed and her seed.* And so it was ordered for our Comfort, that we should not think it strange, if we also perceive that there are Enemies against us. Now of Christ's Enemies are chiefly meant the Spiritual, Sin, Death, Hell, the Devil, the whole World also as it lies in wickedness, 1 John 5. 19. *the whole power of darkness.* Then his Corporal Enemies also, of which there were not a few, such as Psal. 2. vers. 2. speaks of, *The Kings of the Earth set themselves, and the Rulers take counsel together against the Lord and against his Anointed.* To these chiefly belong, Judas Iscariot that betrayed him, Herod, Pontius Pilate, together with their Courtiers, Soldiers, Executioners; &c. The whole Clergy, yea the whole Nation of the Jews, which were his own, his Flesh and Blood, who ought to receive him with kindness, as he was sent for their Good, but treated him as their Enemy, and with that baseness, that at the last they murder'd him on the Cross. Also the Persecutors of the Christians, Nero, Julianus Apostata, &c. the Hereticks, Ebion, Cerinthus, Arius, &c. and many others. To all them God denounces Shame and Confusion. *His Enemies he will clothe with shame.* The words are remarkable, for like as vers. 16. God promising some particular Benefits to the Ministers of his holy Word, saith thus, *I will clothe her Priests with salvation*; which imports thus much: They shall be endowed with all sorts of Happiness, so fully and so constantly, that Happiness shall become their own no less than their own Garments; so here he threatens the Enemies of his Anointed, to surround and cover them with Dishonour and Reproach, so closely and thoroughly, as cloaths can cover a Body, and a Girdle tie them about it. Which also has been fulfilled in them. For as 'tis evident concerning the Spiritual Enemies of Christ, how the Gospel sets forth *our Redemption wrought by the Blood of Christ so their destruction*

struction and shame, Hebr. 2. 14, 15. Gen. 3. 15. Psal. 110. 1. 1 John 3. 8. 1 Cor. 15. 54, 55. and in other places; so neither did his other Enemies fare any better. *Juda's* fate is well known; *He hang'd himself, and falling himself head-long burst asunder in the midst, and all his bowels gushed out.* A great instance of the fulfilling of my Text, and of Psal. 109. vers. 18, 19. *As he cloibed himself with cursing, as with a garment, so it is come into his bowels, &c.* Herod and Pontius Pilate both mocking Christ, arraying him in a Garment, one in white, the other in purple, have had their Names long since covered with ignominy in this World, and their greatest shame and confusion they have yet to undergo at the Resurrection of the Just. The Jewish Clergy and whole Nation, bear an indelible Shame and Reproach before all Nations, ever since that time to this very day, and will so to the end of the World, unless the *great Conversion*, Hof. 3. 5. Rom. 11. 25, 26. take it off in God's own time. The Persecutors also amongst the Heathen, and many of the Sowers of Heresie, saw themselves surrounded with Shame, either before they died, or in the moment of their Death. So properly and so fully are these words fulfilled concerning Christ.

2. *David's* Enemies both at home and abroad have found the same Words true in themselves. Who knows not how he defeated the Philistines, how he encountred that monstrous Giant *Goliath*, in terrible Armour, how he prevail'd over him with a sling and a Stone, and smote the Philistine and slew him, and cut off his head with his own Sword, 1 Sam. 17. 50, 51. What Shame the *Amonites* were put to when their Metropolis was taken, and the Inhabitants thereof were put under saws, and under barrows of iron, and under axes of iron, 2 Sam. 12. 31. His Father-in-law, that sought to slay him, fell upon his own Sword, 1 Sam. 31. 4. and after his Death suffered Ignominy in his Posterity, which were hanged by the *Gibeonites* before the Lord, 2 Sam. 21. 8, 9. *Achitophel* hanged himself, 2 Sam. 17. 23. *Abjalom* was taken up by his head on a great Oak between Heaven and Earth, through whose Heart *Joab* thrust three Darts, and ten young men smote him and slew him, cast him

*him into a great Pit in the Wood, and laid a very great heap of Stones upon him, which and the Pillar which he had reared up for himself, were Statues of Ignominy to his unnatural Rebellion, 2 Sam. 18. 9, 14, 15, 17, 18. Sheba also the Son of Bichri lost his Head for his Insurrection against David, cap. 20. v 22. Thus were his Enemies cloathed with Shame.*

3. Shame and Confusion has also at all times attended the Enemies of KING WILLIAM. Great and many have been his Foes ; but Ignominy has been their Raiment and Girdle. To repeat all the Instances of this Head, a Day would hardly suffice us : However, most of them are still had in Remembrance. But that which the Solemnity of this Day puts us in Mind of, is a sufficient Evidence of this Truth. Can greater or baser Enemies be thought of, than those that ingaged themselves in this horrid Conspiracy to assassinate the King, and at once to destroy his Royal Person and Government : But behold what Shame and Confusion they are brought to ! They who had *cloathed themselves with Violence as with a Garment*, whose Hands and Feet did hasten to shed Blood, to murder the Lord's Anointed, that had maliciously combined themselves against his Life, and thereby fought to bereave us of our Liberty and Religion, to bring the Inheritance of God to Confusion, and to divide it as a Prey among themselves, their Hands and Feet are since put in Shackles and Stocks of Iron, some of them have their just reward already, their Throats asfringed with a Rope, their Bodies divested of Honour and Covering, dismembered, dissected, their Bowels burnt, their Heads and Quarters hang'd up as the Marks of a just Punishment of Traiterous Villany ; others are still kept in Prison, as the Children of Death, their Hearts misgiving them, upon the Expectation of the just Judgment that is upon them, who are now become the Abomination of all People : In all which as they have been rewarded according to their deeds, and according to the Wickedness of their own Inventions, so thereby they are made a Shame and Reproach to all Posterity, which will say of them : Behold these had privily laid a net to destroy the Lord's Anointed

Anointed, they had digged a pit for his Soul, and for our Religion and Liberty; but they sunk down in the Pit they had made, in the same net, which they hid privily, is their Foot taken, bebold they travelled with iniquity, and had conceived mischief, and brought forth falsehood: But their mischief returned upon their own head, and their violent dealing came down upon their own Pate: So let all thine Enemies perish O Lord! Such as are fled from Justice, and those no less who remained *post principia*, to keep themselves in safety, have yet their share of the Reward, and so much more as they make a greater shew in the World. Their Faces must need be filled with shame; seeing they had intended mischief, and imagined such a device as they were not able to perform; and that if they were not the Contrivers, yet have shewed themselves the Favourers and Supporters, or at least the Approvers of such a hellish Design, which as certainly had him who was a murderer from the beginning for its Father, as it had his nearest Kin, a Generation of Basiliisks for its Midwife, a Design, without controversy, most horribly wicked, which all Christians abominate, all honest Men detest; from which, I dare say, the very Papists, such as were unconcerned, will bless themselves with making a thousand Crosses about them. Turk and Tartar will be astonish'd at it; and Gath and Askelon, who think no Wickedness too great, will yet shamefully disown this. Thus have the Enemies of our King, who thought to divest him of His Majesty, received an ignominious raiment of Reproach and Confusion for themselves.

Observe we in the Third and Last Place, the *Finger-work* of God in the further establishing and settling the Government of his Anointed. Concerning this, God says, But upon himself shall his Crown flourish. The 1 in 1179 is rightly translated But. For in the words a respect is had to the Enemies of the Person and Government of the Lord's Anointed, and shewn, that their Undertakings do not answer their Expectations against him; but on the contrary, are so turn'd, that they prove advantageous to him, to the Glory of his Person, and the Security of his Kingdom.

The wordstaken of Christ in their proper sense, contain a full promise of his Kingdom and Government, and of the prosperity and continuance thereof. To this end a *Crown* is mentioned, which is an Embleme of the Majesty of earthly Kings. Now Christs Crown is no such as the Kings of this world have, for his Kingdom is not of this world; but it denotes that Kingly Government, into which his Father has placed him. So *Psal.* 21. 3. it's said of him, *Thou settest a Crown of pure gold on his head*: whereby his supream power and dominion is signified, to which none other in heaven or earth can be compared, which our Saviour himself thus describes: *Matth.* 28. 18. *All power is given unto me in heaven and earth.* See also, *Psal.* 8. *Heb.* 2. 10. And this Sovereign Dominion in his Kingdom is called *his Crown*, so the perfection and continuance thereof, is intimated in the words, *it shall flourish upon him*; it's glorious perfection and beauty by the word פִּיַּח denoting a flower, full and open, pleasant and glorious in its excellent beauty to the eyes of all beholders: and its everlasting duration, by the whole expression *shall flourish upon him*, i. e. as long as himself shall endure, which is for ever, without any decay, fading or diminishing, the future פִּיַּח denotes a continuing act, and the never ceasing of the Kingdom of Christ is known from, *Dan.* 7. 13. 14. *Luk.* 1. 32, 33. *Pf.* 72. 5. This Crown is Christs Crown by a two-fold right, 1. *By right of the personal union*, of which St. Paul speaks, *Colof.* 2. 3. 2. *By right of exaltation*, after his active and passive obedience, *Phil.* 2. 9. and that this Crown should continue for ever and flourish upon him, God himself plainly said to the Messias, *Psal.* 110. 1. *Sit thou at my right hand, until I make thine enemies thy footstool.* The destroying of the enemies till none be left, plainly denotes a firm and everlasting settlement of his Crown and Dominion. Neither shall we think amiss of the word, *fit thou until*, for this *until* doth not limit the duration of the Kingdom, but speaks of the cessation of that part of Royal exercise, which consists in the *subduing of the enemies*, seeing after death is subdued, which is the *last enemy*, there will be none more left to subdue; and so that word doth not intimate any decay of the Government, but

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foretells the end of all Rebellion against it, by which the glory and majesty of the Lord Jesus is fully accomplished, and his Kingdom settled to continue in eminent peace and happiness for ever and ever.

As to *David*, the application is full and plain. You have heard of his enemies, among whom was *Saul*; his own Father-in-law, who instead of resigning the Crown of *Israel* to him, tho' he was sensible that the same Divine Authority, by which *Saul* formerly had attained unto it, had now conferr'd it unto *David*, endeavour'd most wickedly to take him off one way or other, that so after *David's* death he might entail it upon his own posterity. *Abner*, the Champion for the house of *Saul*, did all he could to preserve the Crown for one of his Masters Sons. Afterwards *Abshalom* would see himself King of *Israel*, being followed by great multitudes, and assisted by *Achitophel*. But all in vain, God had given the Crown to *David*; and therefore he was rightful King: and so all must work together for *David's* good, and for the surer establishing of his Government. *Abner* came in along with that part of *Israel*, which till then had declined to swear homage to *David*. *Abshalom's* dreadful exit, and *Sbeba's* shameful execution, thus terrified all the Malecontents, that from that time forth they never lifted up a finger against *David*. Who doubtless, together with the true affected *Israelites*, have put the Kingdom in such a state of defence, and taken such care in every particular, as might produce the full settlement he enjoyed during his life, the flourishing of his Crown upon himself, and that he was able to deliver the same himself, to his designed Successor King *Solomon*, upon whose posterity the same remained for several Generations, and would have longer, had they observed the condition annexed to that promise. However in Christ Jesus the Son of *David*, is that fulfilled, which may be thought defective in his other posterity.

Concerning our KING, that great Pattern and Parallel of *David*, God has given him an *Imperial Crown* which we



we may call *his Crown*. It is evident, how God's remarkable Providence has extoll'd him to the same, not only by making him an Offspring of the Kings of *England*, and a Prince of the Royal Blood, but also by bestowing upon him in Marriage, a Princess most Illustrious in all Respects, which was the first Princess of, and also the first undoubted Heir to these Kingdoms; and afterwards by making him his Glorious Instrument of delivering these Nations from Slavery and Idolatry, a Merit, which none but Heaven can reward; whereupon by Influence of the same, the States of the Realm, and the Heads of the Tribes of the *English Israel*, by consent of the whole Nation, to the Joy of the greatest part of *Europe*, the full Satisfaction of the annexed Crowns and other Provinces. (*salus publica* this absolutely requiring) have proclaimed him their King, and confirmed the Crown upon him; which therefore is *His Crown*. And though his Enemies regard this Crown with an evil Eye, and have contrived many Machinations against it, both in Publick and Private, yet doth it flourish upon him, to this very Hour, a Thorn in the Eyes of his Enemies, but a fragrant flower to all true-hearted people in *England*. And whatever has been undertaken against him, has served to his considerable Advantage, particularly the late hellish Conspiracy: for that has given opportunity to abundance of good Counsels, which by the blessing of God will not a little contribute to the true Settlement of the Kingdom; the High and Honourable Court of Parliament upon this occasion, have afresh, and in several respects declared their unchangeable Love and Loyalty to their King, in so dangerous a juncture of time; partly by making a Law, that *Whensoever it shall please God to afflict these Nations with the Death of the King, the then sitting Parliament shall not be thereby Dissolved, but continue till the next Successor, according to the Act of Settlement, c&c. Dissolve it*; whereby care is taken, that the Subversion of the Government in Church and State, be not the immediate or undeniable effect of one Fatal stroke, or unlookt accident; partly by beginning that happy National Association, whereby now after their example, the whole Nation, that is to say, the

greatest, and most considerable part thereof, have freely and voluntarily engaged themselves, *To own and defend His Majesty as their Rightful and Lawful King, against the late King James, the pretended Prince of Wales, and all other Enemies at home and abroad; and that in case, which God forbid, the King should be violently taken off, they will avenge his Death upon his Enemies.*

These things, as well as the Act for enabling the King to take and apprehend all suspected Persons, and to keep them in Custody till September next, also the Act for the better securing his Majesty's Person, and several other good Laws, cannot but very much contribute to the happy Confirmation of the Government. And who will think but that several disaffected Persons which have been hitherto prejudiced, either by being too credulous, or having too good Opinion of the late King James and his Adherents, or perhaps by ascribing a kind of Omnipotence to the neighbouring Idol, will now come to better Thoughts, if they consider on one side the finger of God miraculously working in Favour of our KING, particularly in ordaining such a Lamp for the Lord's Anointed in all these things; and on the other side to take Notice of what Unprincipely, Unchristian-like, nay, Unnatural Designs those have been big with, of whom they had so favourable Opinion, and withal plainly see, how that neighbouring Idol, notwithstanding all the Power which he arrogates to himself, and his Parasites flatter him withal, has now for several times imagined such Devices against our King's Person, Crown and Government, as he has not been hitherto, and for the future shall be less able to perform. The Credit of France, which for a great while was in but small Repute with all the wise and honest, considering its Intrigues, Persecutions and Violations of the Contracts of Peace and Alliance, will at this time be quite lost with all our Confederates and other Princes of Europe, nay, even with the Pope and Turk himself, whereas the Love and Esteem for our King will increase more and more by all Mankind. Thus his Crown shall happily flourish upon Himself, and upon  
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the settled Succession after him. Of all this therefore we may truly say, *This is the finger of God.*

Yes verily it is manifestly the *finger of God* which has so miraculously preserved our King, it is *the finger of God* which has discovered this Dangerous Conspiracy, and has delivered up the Men that designed to lift up their Hand against my Lord the King in order to Murder him and subvert his Government. It is *God's finger* which has put his Enemies to open Shame, in confounding their Devices, though managed with the greatest Subtilty imaginable. It is *God's finger*, which by a continual contrary Wind has kept back in our Harbours those Men of War, and other Vessels which were a good while before designed for other Places, as if he had from Heaven appointed their Rendezvous in the Channel, and led them himself against our Enemies, thereby to frustrate their Designs. Was there not in an Instant such a considerable Fleet joined together, that the very Heart of the Enemy trembled at it. It is *God's finger* which has instructed both Houses of Parliament; *Moses and Aaron* in the Higher, and the Heads of the Tribes in the Lower House, to take such Measures as may effectually secure the Prosperity of these Kingdoms, and the happy Government of the Lord's Anointed. It is *God's finger* which gave them both Courage and Success in their Undertakings: And who dares deny, that it is *God's finger*, since God himself expressly tells us, that it is he that has done, and farther will do it, *I have ordained*, &c. says he; and again, *I shall clothe them*, &c. He vindicates to himself what is past, and is now, and engages himself for what shall be; *His finger is still reacht forth, and his hand is stretcht out still*, even in times to come, to clothe his Enemies with shame, and to cause the Crown of the Lord's Anointed to flourish upon himself: Friends and Foes shall see that it is *God's finger*: His Friends will own it, admire it, and be joyful at it. As for his Enemies, it shall be known in their Palaces that God is the Defence of our King, and they shall own and reverence his Divine Commission, considering how vain and dangerous it is to resist the *finger of God*,  
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and to kick against the pricks. And if they, nay and if we along with them should hold our peace, will not *the stones* cry out and say, *this is Gods finger?* I mean not the inanimate stones of the plaster which we tread upon, but the living ones whose hearts are stony, because they are not used to regard the works of the Lord, nor the operation of his Providence, even they will be forced to own it all their life time, that Gods finger has been in all those things which we have mentioned. I dare say that Pharaoh and his Counsellors hearts have smote them, and their blood has turned in their veins and arteries, upon the news of the discovery of the Plot, and the disappointment of their designs. I may confidently affirm, that their thoughts have suggested them, and do still tell them over and over, in a continued repetition, that it is the finger of God, that has withstood and hindered them.

If *Farnes* and *Fambres* have as much ingenuity in them as the *Magicians* of *Egypt* had, they will not be able to deny it. But we do not stay for their confession, having reason enough to mistrust their candor; but we ourselves do own, declare and testify, that it is the finger of God; wherein *David* mightily confirms us, by telling, *Psal.* 64. 4. that, when the workers of iniquity prepare themselves that they may privily shoot at the perfect; and would hit him suddenly and not fear, when they encourage themselves in an evil matter, commune of laying snares privily, and say, who shall see them, when they search out iniquities; and accomplish a diligent search, that both the inward thought of them and the heart is very deep, if at such a time their own tongues shall make them fall, in so much that who so sees them shall laugh to scorn, then all men that see it shall say, this has God done, for they shall perceive it that it was his work. Now here is the very case which *David* proposes. Our Enemies had prepared themselves privily to shoot at the Lords Anointed, to hit him suddenly without fear: they encouraged themselves in an evil matter, they had laid their snares so privily, that they thought none could see them: they searcht out iniquity with a diligent search, the thoughts and heart of every one of them

them were deep. But behold, their own Tongue made them fall, and they are laught to scorn. Who then but must say now, this has God done, and acknowledge it to be his work. Therefore let the righteous be glad in the Lord, and trust in him, and let all the upright in heart glory.

Awake therefore, O Evangelical Zion of Germany, who hast in all these things acknowledged the finger of God, awake to adore the same finger that has done all this, and let the joy of thine heart break forth into praises and thank-givings. Oh that I could find words powerful enough to make you all truly sensible of the greatness of the late mercies, oh that your joy and praise could be made proportionable to the same! But I must say, that that Salvation which we glory in at this day, is greater than we can understand, and more excellent than can be uttered. The easiest way to perceive the magnitude of the said Benefits, is rightly to ponder the unspeakable misery, into which the *Britannick Israel* would have been plunged, had this hellish Conspiracy taken its effect. All would have been devolved into a Civil War, into Battle and Murder, if first the Lords Anointed had been Murdered, and the *Egyptian lice* been brought into England; the Government of Church and State, the Foundation of all what is good, had been pluck'd up; if those divers sorts of neighbouring Flies, Locusts and Catterpillars, had once settled themselves in these Realms, and by combining with the Inhabitant Papists and Male-contentis, had spread themselves over Church and Policy, over Public and Private Houses, which had it not been for the Finger of God might have easily been effected, even without witchcraft, whilst *Pharaoh* and his Hosts abroad, and *Jannes* and *Jambres* with their tail and swarm here were drawing of the same Rope. Had the least breath of success come into their wicked design against our King, how soon would they that otherwise seem like dry Bones dispersed without *Simons* or *Flesh* have stood upon their Feet, and proved a greater Army than perhaps could have been suspected.

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What the consequence of all this would have been is easily guessed at. My flesh trembles for fear, when I think of the slaying of the Saints of God, how their blood would have been spilt to the ground like water, their flesh given to the fowls of the air, and their carcasses to the beast of the field, untill there had not been one Prophet more, nor any that could understand or teach the truth. I am astonisht to think of the glistening Axes, which they would have lifted up upon the Nobles and Worthies of these Realms, as upon the thick Trees in a Wood. My Bowels are troubled within me, when I consider with my self the Abomination of Desolation, in the Holy places of this Land, how the Priests of Baal would have roared in the houses of God, by placing their Idols in the same, than which pollution, a total subversion and burning down to the ground would be more tolerable to us, who pray God to avert both the one and the other. Who but must tremble at the confusion of all true hearted Men in Europe, and who can fully and without Consternation express the total ruin and destruction that the Subjects and Inhabitants of England would have fallen into. There would have been no means left to save our very lives, unless we would have redeem'd them with the loss of both our Eyes, Religion and Liberty, whereby the whole body Ecclesiastical and Politic who would have been obtenebrated, and our precious Souls been lost for ever, which truly would have been too dear a ransom. For if the Inhabitants of Jabesh gilead had reason to think it hard to purchase the covenant with Nahash, the Ammonite with the loss of their right eye, as a reproach to all Israel, then may the English Israel think it infinitely harder, to have both their Eyes, the Right Eye that of Religion, and the Left Eye, that of Liberty at once pluckt out for the favour of Pharaoh, and the preservation of their lives, and part of their fortunes. If all the Israelites lift up their voices and wept, when the Messengers told them the tidings of the danger of their Brethren, how should we be able without horror, and bitter sorrow to think of the far greater danger that we were in.

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Whoever could promise himself any good in it, is blind, and ignorant of *Pharaohs* deceit and Tyranny. But whosoever has once felt *his Finger*, is able to judge what from *his whole Hand* may be expected. If *Pharaoh's Finger* has been a *whip of Scorpions* to the French Protestants, what a Monster would his hand or rather *his thickest Loin* have proved to us, had he been able to extend it over us in *England*. All the Thralldom and Slavery that *Israel* suffered in *Egypt*, *Assyria*, and *Babylon*, and all the distress and misery, that *England* felt since the persecution of *MARY the I.* till the beginning of the happy Reign of *MARY the II. of blessed and glorious memory*, would not have sufficed at this time. Therefore how great are those mercies, by which we have escaped all this. As great the misery would have been, so great is now the deliverance from the same: Hereat is *our month filled with laughter and our heart rejoiceth*. We exclaim joyfully. *Pharaoh and his conjurers did their utmost endeavour to bring forth Lice into England; but they could not*. Truly they could not. *Pharaohs* good or rather ill will was not wanting: the Consultations were secret and crafty, the forces considerable. *Jannes and Jambres* did facilitate the work: every one stood at his Guard, the power of darkness was ready for our Destruction. Whilst we on the other side thought our selves secure, being ignorant of all this, and therefore, we in the more danger, and their enterprize the more feasible: there was *but a Fingers breadth* between the King and Death, between us and our Destruction. Only one Finger was in the way, which made it self a wall for the Lord's Anointed and us: one Finger overturn'd all and discover'd all the Snares, I mean the Finger of him, that *abhors the bloody and deceitful Man*, the Finger of God, which for these Mercies we magnifie and adore with Joy and Thanksgiving.

Blessed be the Lord our God, who by the glorious and mighty works of his Finger has caused us to be joyful in him at this day. Blessed be the Finger of his Mercy over his

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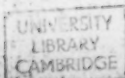
## *A Sermon Preached on, &c.*

Anointed and us all, that he has not given HIM nor us over for a prey unto their Teeth. Blessed be the Finger of his goodness and truth, that he has granted so great Salvation to the King, and given so great deliverance to HIM, to us, and to the better part of Europe, by rescuing him from the Snares that were laid for him, and by taking him out of the Pit that was digg'd for him. Blessed be the Finger of his Almighty power, which he reached forth in defence of his Anointed, in defeating the imaginations of the wicked, in averting the intended Subversion of our Religion and Liberty, and in clothing our Enemies from within and without, with greater shame, than ever will be blotted out of memory. Blessed be the Finger of his Wisdom, who has made all this work together for our good, and for the particular advantage of our King and Government, and the prosperity of these Realms. May it please him to keep this Finger for ever stretched out over his Anointed the King, and over us all for a Shield and defence, and for a fear and terrour over our Enemies. O God my Saviour, take hold of Shield and Buckler and stand up to help the King and us. Draw out also the spear and stop the way, against them that persecute him: say unto his soul I am thy salvation. Let them be further confounded, and put to shame that seek after his soul, let them be for ever turned back and brought to confusion that devise his hurt: Let them be as chaff before the wind, let their way be dark and slippery, that hide nets and dig pits for the King and our Religion and Liberty. O deliver not the soul of thy turtle dove unto the multitude of the wicked, but let the fierceness of man turn to thy praise, and restrain thou the remainder of their wrath.

Finally O Lord Jesus, do thou save all thy People, and bless thine inheritance. Govern them and lift them up for ever, and make us all to be numbred with thy Saints in Glory Everlasting,

*Amen.*

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